

# The Circular.

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## CARE ONE FOR ANOTHER.

[Home-Talk by J. H. N., Brooklyn, June, 1852.]

"That there should be no schism in the body; but that the members should have the same care one for another." 1 Cor. 12: 25.

"Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you." 2 Cor. 7: 12.

"But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded who will naturally care for your state." Phil. 2: 19, 20.

"Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. . . . But I rejoice in the Lord greatly, that now at the last, your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Phil. 4: 6, 10.

It is a point of great interest to find out exactly what is the natural substitute in the Kingdom of Heaven, for the money-machinery which now regulates, in a rough way, the matter of distribution and supply. We see in the light of the above New Testament sayings, that people can come into a state where they will *care one for another*; and this brotherly care, established by faith—put into a person's heart by God—I believe will develop a perfect system of interchange and distribution, wholly independent of money. Suppose there were households belonging to one Community scattered through the country, the question would arise, what would insure to each of them a just supply of its various necessities? If there is to be no buying and selling, or keeping accounts between them, how would the rigorous principle of supply and demand be met? This question would be difficult to answer if we take into account only the element which is commonly recognized among men, viz., "the cold charity of the world." Set the social machinery going only in "cold charity," and sure enough, a man who does not keep strict accounts, and grab all he can, will be likely to suffer want. There is no system for supplying him except his own care for himself. The whole system of

social amelioration in the element of "cold charity," is like the condition of a shoemaker who should attempt to work "*waxed ends*," when the thermometer is below the freezing point. But a great many things which cannot be done in cold air, may be done in warm air.

We must not take this cold charity as the element, and then calculate how our machinery will work; but we must calculate what we are capable of in caring one for another, and what God is able to put into our hearts in regard to care one for another, and then see how things will work in this *warm charity* of heaven. Some things can certainly be done in that element that cannot be done in the other. We see men in the world who are capable of watching over a vast amount of interests with intense vigilance and the most minute inspection. This care is ordinarily expended on self; the post in the middle of the whole of it, is to make money for self. But another post can be put in the middle—care for the things of Jesus Christ; and then a man will be capable of the same extensive responsibility, and much more, and act on an entirely new basis, from the principle of love instead of selfishness. The intellectual and physical possibility in the two cases is the same. A man may have the same care for all the various departments of the church of God that he would have had as a man of business for his numerous schemes of profit; and the talents which would qualify him for a great financier may be directed to serving the interests of the Kingdom of God, in managing distribution, meeting demands on all sides, and establishing a system of mutual exchange.

This question of political economy, how to regulate supply and demand, pertains to the Kingdom of Heaven as much as to this world. It is a matter of common interest to all worlds, and the only point of divergence is as to *method*. Starting from the doctrine, "Every man for himself," I suppose that money is the best regulator of supply and demand that can be invented. There is some degree of justice in the distribution of things by the money-system; enough to keep the world going. But starting from the principle of every man caring for the Lord, and as the Lord puts into his heart, caring for others, it is plain that a perfect system of distribution on the largest scale would work itself out without money or accounts.

A prosperous state of things is one in which supply fills demand. Now there must be a given amount of care to bring together supply

and demand; but it makes no difference which side the care is on. If I care for myself, then I shall go abroad, and gather a supply to meet my demands; but if some one else cares for me, then supply will come to me. If there is care for each other, supply and demand will come together; and that is the way that God proposes to have them meet, instead of by the common method of every one caring for himself. Merely reducing care for self, would not answer; but if there is a corresponding increase of care for one another, then supply and demand will come together as well as they do on the self-seeking plan.

This is the change that God will bring about in delivering up the kingdoms of this world to Christ. His policy will be to reduce care for self, and increase care for one another. Christ himself proposed the principle. He says to his disciples, "Take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed; but seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you." He calls them away from caring for themselves, and undertaking to manage their own supplies, to attention to God and the general interest, and says that God will take care of supply and demand, and will see that they have need of nothing, if they will give their care to his kingdom. God says to men, "Let us care for one another; you care for me and I will care for you." Then there will be all the amount of care that at present exists, only in a better shape, and more likely to insure harmonious distribution. We shall certainly be better cared for all around, if instead of each caring for his own interest, we care for one another's. Paul brings out this principle in his epistle to the Philippians, where he says to them, "Be careful for nothing," and almost in the same breath, rejoices in the Lord greatly, that their care for *him* flourished. That is the way: Be careful for nothing concerning yourself, and let your care for others flourish.

But perhaps some one will say, That looks well; but who will care for me, if I care for others? It is true, that somebody will have to be courageous enough to begin, and say, "I will care for others, and wait: perhaps God will put it into the heart of some one else to care for me. At any rate, I know God will care for me; he is civilized enough to work on this principle, and I will care for him, and trust him to care for me whether any body else does or not." This is the only true principle, the only warm, family prin-

ciple, and the only principle that will raise the temperature of the world, which is now down at the chilly point of "cold charity." Let us pray God to put care into our hearts, one for another, and keep it flourishing. I have no confidence in care instigated by mere benevolence, or a sense of duty: we want gospel-care—care that is put into the heart by the working of God's grace. If a man knows what it is to have a care of business in the ordinary way, he can have a conception of what it would be to have a care put into him for any business or particular department in the church. Let every one watch himself, and rejoice to see this care growing in him, counting it one of the most precious things in the world, to have a care given him for others.

There is no reason why people should not be just as sagacious in finding out where there is demand, and supplying it, on this principle, as they are under the stimulus of love of gain. Under that stimulus men will find out where there is a demand for a thing, even if it be in the mountains of China, or any other ends of the earth, and straightway will send out a ship to supply it. The principle of care one for another, is better calculated to make people watchful, enterprising and far-seeing, in finding out demand and supplying it, than the love of money: there is really an increase of motive. For example, suppose I find out that there is a demand in some remote quarter of the earth, and undertake to supply it. If I do not expect to find society there, and my only object is to get my money, and come back, my reward is not so great, and the attraction could not be as strong, as if I were going there to enjoy myself in a circle that I had made happy by my arrival.

It will be proper for persons to make known their own wants, and to take care of themselves to some extent, under the true system. But that system will *reduce* care for self, and increase care for one another. There is more or less patriotism and public spirit in the world; and in the family circle there is considerable care for one another; but the difficulty is, self, on the whole, is the primary object of care, and the general interest is secondary. God proposes to shift the balance, and reduce care of self to what care for one another is now, and elevate care for one another to what care for self is now. If I have supply that I wish to dispose of, it will be a help to me to be informed where the wants are; so that persons may really favor the true principle of distribution, by making known their own wants in a proper manner.

#### FAITH.

**S**ALVATION is by faith. Where there is faith, there can be no difficulty. Faith removes mountains, and drives devils before it. It is only where there is a stoppage of faith that there can be any difficulties which are unconquerable. The obstructions to faith are various. Satan has *many* wiles and devices where-by he prevents persons from seizing hold of

God and the truth. We must notice the obstructions, and also notice how faith comes. "Faith cometh by *hearing*, and hearing by the word of God." (Rom. 10: 17.) Where the word of God is spoken, and there is an ear to hear it, faith is sure to take effect. It is a natural process. There need be no perplexity or doubt about it. There cannot be any other result than faith, where there is the word of God on one side, and an ear for the truth on the other. "Faith cometh by hearing, and hearing by the word of God." If there is nothing to adulterate these conditions, faith is an inevitable result, and with it almighty power is seen, and immediate conquest of all difficulties.

#### THE ONEIDAS.

BY S. H. R.

VI.

#### THE LEAGUE.

"All your strength is in your union,  
All your danger is in discord;  
Therefore be at peace henceforward,  
And as brothers live together."

**T**HE governmental organization of the Iroquois appears to have been greatly misunderstood or generally ignored by the earlier writers. Later historians have decided that the Five Nations displayed astonishing wisdom and forecast in the establishment of the Confederacy, which stands as the unrivaled masterpiece of forest legislation. The red man had become so strongly attached to a hunter life that it was, in an important sense, one of the deepest instincts of his being to allow no innovation in that quarter; so that any government he would form, or consent to adopt, must necessarily protect and encourage this mode of life. The League, while securing a strong central government, provided for the perfect equality and independence of each nation, and allowed the fullest liberty to the individual. In form, the government was a federal oligarchy; in spirit, a pure democracy; while in its practical workings, and in the estimation of the Iroquois themselves, the League was simply a great complex family, living together as brothers in a single "Long House," whose doors opened to the east upon the Hudson and to the west upon the Genesee.

Morgan, who gives a full and very interesting analysis of the political, social and religious organization of the Confederacy, in his "League of the Ho-de-no-sau-nee or Iroquois," says an extended examination shows that the League was actually founded upon the principles of family relationships, of which it was only an elaboration, and adds, "These relations are older than the notions of society or government, and are consistent alike with the hunter, the pastoral and the civilized state. The several nations of the Iroquois, united, constituted one Family, dwelling together in one Long House; and these ties of family relationship were carried throughout their social system, from individuals to tribes, from tribes to nations, and from nations to the League itself, and bound them together in one common, indissoluble brotherhood."

It is supposed that the League was formed not far from a century before the whites met the Five Nations, or near A. D. 1500. The Iroquois themselves claim for it a remote but indefinite antiquity. The idea of a national

union originated with Da-gä-no we-dä, an Onondaga, who had an impediment in his speech and employed Hä-yo-went-hä as his speaker in unfolding his scheme to the convention met to consider it. The League, with all its laws and customs, was organized and adopted during a protracted legislative session held on the western shores of Onondaga Lake. The executive and legislative functions of the government were vested in a senate of fifty sachems, "raised up" by the convention from the leading men of the nations. These sachemships were made hereditary in the female line in the tribes to which they were first granted, and an appropriate title was assigned to each, which every successive holder assumed as his only name. Some of these titles were more dignified than others, but the sachems were equal in authority. This oligarchy was composed of nine Mohawk, nine Oneida, fourteen Onondaga, ten Cayuga, and eight Seneca sachems; from which it would naturally be inferred that the confederating powers possessed unequal rank in the League; but such was not the case, as will appear farther on.

The burdens or honors of state were placed upon the nations whose position best fitted them for the responsibility. The Mohawks were made the tribute-collectors of the League, as probably at that time the only tributary nations were to the eastward. Two of their sachems were chosen to perform this duty. The Onondagas, owing to their central location, were constituted the guardians of the national council-fire, and keepers of the wampum belts which served as mnemonic symbols of their treaties and laws. Honowenato, one of the Onondaga sachems, was made the hereditary custodian of the wampum, and a sub-sachem was raised up as his assistant. This was a perplexing trust, as the holder of the sachemship had to be able to recall the numerous laws and treaties whenever occasion required. On the Senecas devolved the important responsibility of guarding the western door of the Long House, in which direction the principal enemies of the Confederacy were located, and the eighth Seneca sachem, Donohogaweh, was appointed watcher of the door, with a sub-sachem for his lieutenant. Other sachems whose duties required, or whose office was specially dignified, had sub-sachems allowed, who were to stand behind their principals in council, run on errands, give private advice, etc. No particular governmental trust seems to have been imposed upon the Oneidas and Cayugas; but in time the Oneidas were tacitly recognized as the learned counselors of the Confederacy.

The Iroquois reverence Daganoweda and his spokesman Hayowentha as the great benefactors of their country. But among the sachemships the one called To-do-da-ho has always been considered most dignified. At the time the League was formed, an Onondaga chief by the name of Tododaho or Atotarho had become very powerful, and had conquered the Cayugas and Senecas. He was a politic leader, but very stern, and lived alone in a gloomy swamp. His hair was twined full of hissing serpents that protected him from all harm, and his look when angry was terrible. This chief was very jealous of the proposition to form a confederacy, in which he could only appear as an equal with

many others; but a Mohawk chief combed the snakes from his hair and induced him to consent to the terms of federation. By this figure of combing out the serpents, the idea would seem to be conveyed that the Mohawk brought Tododaho to submission by means of no gentle arguments. The sturdy Mohawk was raised up as one of the fifty, with the title, "man who combs." To console the dignity of Tododaho the first sachemship was named after him, and he was duly raised up to the office as chairman of the council. Two of the other Onondaga sachems were named as his hereditary counselors. Some have stated that the Tododaho possessed special powers as a sort of king or civil head of the Confederacy; but except in the peculiar dignity of his name, he was in no way superior to the other sachems.

Most of the Indian nations east of the Mississippi were subdivided into tribes, each with its name and totem derived from certain animals and birds. The Iroquois claim to have introduced this method of classification. At the formation of the League each nation was supposed to be divided into eight tribes, viz., Wolf, Bear, Beaver, Turtle, Deer, Snipe, Heron and Hawk. The first four were brothers among themselves and uncles to the second four: the second four were brothers among themselves and nephews to the first four. The tribes that were brothers could not intermarry, consequently alliances could be formed only between the two groups. This law was finally modified so that persons could marry into any tribe but their own. One or more sachemships were given to every tribe except the Heron, at the formation of the League; but the Oneidas and Mohawks assert that they never had but three tribes, each of which obtained three sachemships. If they ever had other totems they were long since abolished, for the earliest treaties formed with them show that they were classed in three tribes—the Wolf, the Turtle, and the Bear.

The Iroquois tribe was unlike that of the Greeks and Romans, consisting of subdivided groups of families; and also unlike the Jewish tribe or Scottish clan, composed of the lineal descendants of a common father; for in it descent followed only in the female line. All the members of each tribe considered themselves brothers and sisters just as much as do children of the same parents; and as each tribe was divided into five parts, one in each nation, the nations were united in the closest bonds of fellowship. It is this tie that has so long held the League together in spite of all inducements to separation.

The territories of the different nations were definitely bounded and the rights of each carefully respected by the hunters of the others. In their legislative assemblies perfect unanimity was required and urged by every sense of fairness and honor. If agreement was impossible, the question was dropped, as the rights and wishes of minorities were never ignored. This exaltation of the principle of unity on the part of a barbarous people is surely a matter of astonishment and admiration; but what is still more surprising, their debates were conducted with perfect courtesy and dignity and generally resulted in the unanimity desired.

The sachems of each nation managed the

public affairs of their respective countries; yet each sachem's legal authority extended through the whole Confederacy and was respected wherever he might be. In early times the power of these rulers was quite arbitrary so far as legal restrictions were concerned; but Colden says of the Iroquois of his day (1744), "They never execute their resolutions by force upon any of their people." Subject to the will of a bold and warlike people, who could at any time depose them, the sachems rarely ventured to thwart public sentiment. They present the novelty of an hereditary aristocracy without landed estates or any of the means of acquiring the dangerous ascendancy of the Roman patricians. The title by which they were known as a class, "counselors of the people," clearly defines their powers.

The form of this government has remained unchanged for centuries; but a few laws, like that respecting marriage, have been modified, and the sway of the sachems weakened by the creation of a subordinate class of rulers called chiefs. This order is an anomaly in an oligarchic form of government. Chiefs are "raised up" by the council, but their title is not hereditary. They finally became much more numerous than the sachems, as any distinguished warrior or orator might obtain the title. The chiefs now appear to equal the sachems themselves in dignity and power. All their great men, such as Skenandoa, Brant, Red Jacket, etc., were chiefs only. The Senecas said of Red Jacket that it would never do to raise so restless and influential a man to the rank of sachem: he might abuse his power. It is a singular fact that except in the case of Logan, the Cayuga sachem, no one from the many generations of this oligarchic body has gained renown. They were restricted to civil affairs, or if they went to war they laid aside their rank and enlisted as common warriors under some war-chief much their inferior in authority in times of peace.

The Konoschioni were justly proud of their government, which, says Morgan, "sat lightly upon the people, who, in effect, were governed but little. It secured to each that individual independence which the Hodenosaunee knew how to prize as well as the Saxon race; and which, amid all their political changes, they have continued to preserve." When they saw their allies, the American colonies, chafing with one another, as frequently happened, they cited their own fraternal harmony and national union as models worthy of imitation. In 1744, Canasatego, a celebrated Onondaga chief, thus advised the commissioners of Virginia, Pennsylvania and Maryland: "Our wise forefathers established union and amity between the Five Nations. This has made us formidable. This has given us great weight and authority with our neighboring nations. We are a powerful confederacy, and by observing the same methods our wise forefathers have taken, you will acquire fresh strength and power. Therefore I counsel you, whatever befalls you, never to fall out with one another."

This well-known practice of the Iroquois of holding up their institutions as examples to their allies, has led some superficial writers to assert, as matter of reproach, that the League of the Iroquois was the model on which the American Republic was formed. Naturally the Iroquois

urge the same claim. And certainly, if it is to them we owe the noble idea of national union, we should acknowledge our indebtedness with joy and gratitude; but, unfortunately for the theory, there is little or nothing in common, except the federal compact, between our institutions and theirs. Old-world history, the federal government of Switzerland and that of the United States of the Netherlands—with the practical workings of which our forefathers were more familiar than with the government of the Iroquois—probably furnished the models of the American Union.

#### JELLIES.

**T**HOUGH it is quite an art to make good jellies, our experience in the business has convinced us that with simple rules, any one possessing ordinary skill and judgment can make them successfully. The description of the course pursued with a few leading kinds, will give all the information on this subject that is ordinarily desired.

##### CURRENT JELLY.

The currant should be gathered before it gets over ripe. When picked, rinse in clean water and scald the fruit by heating to the boiling point; then press out the juice. The flavor of the jelly will be improved if the currants are first stemmed. To each gallon of juice, add five pounds of granulated sugar. In cooking, a kettle heated by steam is preferable. Boil rapidly until the juice is of sufficient consistency; a point which is determined by frequently dipping a ladle into the liquid and allowing it to drain off. When the fluid has become so dense as to fall off in flakes it is sufficiently cooked. The jelly should be allowed to stand a few minutes in the kettle after boiling, when all the scum that may arise should be taken off. Then dip it out into tumblers or jelly-cups and set aside to cool. After it has stood a few days, the jelly should be covered with paper, cut to the required size, and wetted with alcohol. On top of all sprinkle a little pulverized sugar. If the jelly is intended for market, the tumblers should be covered with a tin-foil cap, secured by a little paste. A few holes should be pricked through the cover with a pin, so that any moisture that may arise can escape.

##### RASPBERRY JELLY.

The same course is pursued in making raspberry jelly as currant, with the exception that but four pounds of sugar to a gallon of juice is required. The red varieties of the raspberry make the best jelly. The same rules will also apply in making quince, and crab-apple jelly.

In making jellies, the juice of the fruit should not be cooked too long, as in so doing the quality of the jellies is impaired, and they become solid and tough.

H. T.

THE destruction of crops, by wet weather at the time of harvesting, has annually caused such heavy losses in England, that last year the Society of Arts offered a gold medal and a purse of fifty guineas for the best device for the drying of wet crops. Out of twenty different plans submitted, that of Mr. William Alfred Gibbs received the approval of the committee, and, from the prominence given to a description of the invention by the *London Times*, it appears to be of great value. The plan is simply to dry the grain by forcing a current of hot air through the sheaves; and the apparatus by which this is ef-

fectured is cheap and simple. Conical sheet-iron tubes, about eighteen inches in height, with an opening in the apex and a number of perforations around the base, are fixed upon a sheet-iron floor at intervals of eighteen inches, the floor forming the cover of a receptacle into which the hot blast is forced by a fan. The wet sheaves are placed upon these cones, the hot air is forced through them, and in twenty minutes the grain is dry without being injured. This, of course, increases the cost of the grain, but it seems to be the opinion of the awarding committee that it will save enough for the expense.

—*Appletons' Journal.*

## THE CIRCULAR.

O. C., MONDAY, JANUARY 17, 1870.

### BAD FRUIT.

A CASE of immorality has come to light in New York City, the circumstances of which are unusually aggravating and painful. A Methodist minister in good standing, pastor of a respectable city church, abducted a school-girl of sixteen, the daughter of a prominent member of his congregation, and eloped with her. The minister has a wife, and a son aged fifteen. The grief and trouble of all the parties concerned can be imagined.

An affair of such reckless passion has seldom been chronicled. The man writes to his wife, "I am on my last plank, you will never see my face again;" and to the father of the girl, "I ask for no mercy but am ready to pay with my life for the possession of the woman I adore." All the interests of this world and the world to come, are counted as naught, as he makes the fearful leap; and for what? For love! God save the word. Is it love for that young girl, that would make a sure wreck of all her future prospects and plunge her into a sea of sorrow and trouble? nay, "*Love worketh no ill to his neighbor.*" It is not our object to denounce. This case is bad enough, and deserving of condemnation; but that is easy work, and there are enough to do it.

What is the lesson to be learned from such a destructive moral earthquake. The large number of crimes reported lately, caused directly or indirectly by uncontrolled amativeness, strikes us as somewhat remarkable. The easy and popular method of dealing with these moral outbreaks is to pile on wrath and law, and let loose revenge. There is another and better way, more philosophical and more in keeping with the genius of the age. As religionists and moralists, we are behind the times in so continually relying upon law and penalty. This course will never cure these evils. That is not the way progress is made in the domain of science. There the forces at work, and their phenomena, are carefully studied, if haply we may discover and be guided by the laws which govern these forces. While the officers of justice are doing their duty, christian thinkers may as well advance on this other line. It is possible that balm may be found in Gil-ead, and a physician there.

Such an outbreak from such a quarter, should be taken as the bitter fruits of the mischievous belief that the passions are ungovernable, otherwise expressed by the formula, "when I would do good, evil is present with me," or in the doctrine of "falling from grace." If the passions cannot be controlled, what evil may not one be left to do, and to what depths fall! When a wrong that causes suffering is brought before us, our sense of justice is aroused and we want to hate something. To begin with, then, we will hate and put away this miserable doctrine that mankind must be in some degree subject to selfish, blind passions. This belief is the stronghold of iniquity, but Christ has broken through it, and opened a way of escape to all who will follow. "Go and sin no more" was his word—which means, you are free. What you ought to do you can do.

### BEGINNING TO SEE IT.

THOSE who have watched the course of the Oneida Communists for the last twenty years, know that they are not free-lovers in the ordinary

sense of this term, or in any sense that signifies looseness and irresponsibility; that they neither advocate nor countenance unbridled license in social matters; and that their own social freedom never extends beyond their own family circle, which, though larger than that of the ordinary family, has just as definite limits. The public has been rather slow in understanding this, and has often confounded the social freedom which exists here with the freedom of the affinity-hunters and others who seek transitory rather than permanent social connections. All who have departed from the old family system have been classed together and labeled, "free-lovers." There are signs, however, that the public is beginning to make a true discrimination in this matter; and we are confident that it will not be long before it will be generally acknowledged that the Oneida Communists and the free-lovers belong to two very distinct orders, instead of being simply species of the same order, or varieties of the same species. The article by Rev. T. K. Beecher, copied in a former CIRCULAR, brings this point out clearly, and is worthy of a second insertion:

#### ONEIDA SYSTEM.

"In this State and in New England are found some 'perfected Christians,' who are all one. No man counts anything that he has his own. Property, say they, is the badge and burden of self-love. Community is the strength of the saints. Complex marriage they believe in. The men all belong to the Community. The women all belong to the Community. All are married to all. All are faithful to all. The children are 'our children.' It is easier to condemn these perfectionists than it is to answer their arguments."

The contrast might be made much more striking, but even this is sufficiently so to impress every careful reader. There is really more in common between the Oneidians and the monogamists, than between the Oneidians and free-lovers.

### CONCERNING BREAD.

THE first meal we ever ate in the Oneida Community, consisted of bread and butter, and tea with hot Graham mush and syrup. It was sufficiently ethereal we thought, coming as we did from the everlasting tea, biscuit and meat of a Michigan table. The succeeding dinners and breakfasts were often but a little more substantial. At that time the Community had only such meat as came to it in the natural course of conducting a moderate-sized farm. Still it was a regular meat-eater, for it consumed all the flesh it produced. In 1855 it stopped eating pork. A little later it stopped using its own beef. It has never been a regular meat-eater since. Beef, however, has never been wholly discarded. It continues to make some rare and unexpected visits at table.

Meat having been sent to the rear, bread of course, came to the front. When we say bread, we mean wheat-bread, and except griddle-cakes, breakfast-cakes, buns, muffins, Johnny-cake, French rolls, biscuit, boiled cakes, rye bread for the old habitants of Connecticut, and rye-and-Indian for the Vermonters. But bread hath an affinity which sticketh to it tighter than a brother; and that is butter. Their connections are extensive; they affiliate with fish, flesh, vegetables, fruit, sugar and nuts. They have the place which our northern folks give to fried pork and potatoes, and southern folks give to corn-bread and bacon. Bread is regal twice a year; in June, when the tables are red with strawberries—in September, when they are blue with grapes. At these times it appears able to take charge of the most weighty affairs.

The bread used in the Community, is of that kind we call domestic. It is such as one sees at the agricultural fairs, where proud housewives compete for premiums on the best "hop" and "milk-rising." It is made from Jenkins & Doolittle's XX Family Flour. Is white, porous, moist when new, firm when old, and never crusty. The processes of making do not differ much from those pursued in every good kitchen. It is mixed in a very large tray, and allowed to rise. It is molded by the deft hands of women; then put into shallow pans to rise again, and baked by a man, who overlooks the whole. Bread is made every other day. Two old-fashioned brick ovens—greatly exaggerated—have served their day. Sometimes they were too hot and hasty, at others, they were lukewarm and tardy. For some years past the baking has been done in one of Blodgett & Sweet's large, portable ovens. These are made at Burlington, Vermont, and give satisfaction.

The expense of the last batch of one hundred and five pounds, was as follows:

Flour, 79 lbs. ....	\$3.16
Yeast, 6 cakes. ....	.04
Milk, 17 qts. ....	.68
Fuel, ....	.30
Labor, etc. ....	1.07

Total, \$5.25

The present cost of bread is five cents a pound. When a new kitchen and dining-room shall be added to the "new house," baking will perhaps be done by steam, and machinery introduced to make crackers, and if possible cheapen bread.

### COMMUNITY JOURNAL.

#### ONEIDA.

—Jan. 10.—The second term of the school commenced to-day.

—Several divisions of the new-wing cellar (it has a labyrinth of compartments), have lately had cement floors laid down. This cellar, light and airy, connects, by a short, arched passage, directly with the kitchen and dining-room in the basement of the Old Mansion. This passage is much used especially in stormy weather. It might puzzle a stranger who had no knowledge of the ebb and flow of this underground current, which at meal times is at flood tide, to divine how communication is kept up between the two houses; but this will explain. With another longer, arched passage, we have access to the Tontine, and in this way can visit our three principal buildings without exposure to the elements, or wetting the soles of our feet.

—Ah! that inexhaustible theme, "the weather!" Its every effort to storm, to appear dignified or grand, to be winter in fact, has as yet ended in a most inglorious "fizzle." "January thaws!" but where are the January freezes? But no matter. With our philosophy that all weather is good to serve God in, we think we can stand it as long as the weather can. *Later.*—Jan. 14.—The coldest morning of the winter; mercury indicating a temperature of 2 deg. below zero. It is an old saying, that "winter never rots in the sky," and notwithstanding the eccentricities of the climate thus far this season, this winter is not likely, on the whole, to be an exception to the rule. The rain and sleet yesterday, crystallized on the forest trees and shrubs, and "West-Hill" is radiant this morning, in the clear sun-light, with its prismatic foliage. *Latest.*—Jan. 15.—Another "thaw." ! !

—Yesterday two Mormons from Salt Lake called at the O. C.—Mormons of the staunchest kind, Mr. C. said. The elder gentleman, Mr. Bringham, is a raiser of stock in a Mormon town fifty miles north of Salt Lake City. He has one wife and six children. The younger gentleman, Mr. Riter, unmarried, calls Salt Lake City his home; but has been traveling as a missionary in Germany, Austria, Prussia, France, Italy, etc., most of the time since he was eighteen years old. The latter has acquired the languages of the countries in which he has traveled; and has suffered imprisonment, stripes, mobbing and stoning, on account of his faith. Receiving no salary for



their itinerant services, they travel "without scrip or purse," after the scripture pattern. On being asked if they thought the Mormons would be sustained in the collision that was threatening between them and the Government, they admitted that the prospect was dark, outwardly, but replied in a hopeful spirit that all they could say was—"If God be for us, who can be against us?" They thought too, that the differences of opinion on the question of polygamy, that are reported as growing among them, did not amount to much.

—We do not wish to create any undue excitement by the announcement, but the truth is, we have discovered a *rock*, and a veritable *petrification*, too, not more than two miles south of our domain! This fossil, which is nothing less than the huge trunk of a hemlock tree, was found embedded in a great mass of lime-stone rock, at the foot of a cliff of the same formation. When whole, the mass weighed at least twenty tons. In order to get a portion of the "fossil" of such a size that we could transport it, gunpowder and iron wedges were resorted to, and, by dint of protracted effort with these appliances, a fragment of about two tons weight, was detached. We only wait for sufficient snow to make good sledding, to bring our treasure-trove to the Community domain and give it an appropriate place. That there is a giant enshrined in this rock, cannot be doubted, and it needs only to be properly "sculpted" to be made *man-ifest* to all. It is not our purpose, however, to develop the hidden "form divine," but we shall leave it undisturbed in the mold in which nature has cast it.

—The upper sitting-room was the scene of a curious display not long since. Some one had the fancy to rummage among the treasures of the past, and bringing from thence piles of old daguerreotypes and ambrotypes, spread them on the large center-table of the upper sitting-room, to be inspected by the curious. Shades of our ancestors, such a spread! To be sure, the persons represented are those with whom we are in daily contact. But some of the likenesses were taken nearly forty years ago, when the picture-taking art was in its infancy, and the lack of skill in the artist, the forced, awkward attitudes, and strange, old-fashioned costumes of the sitters, combined with the real change in the appearance of the latter, made many of the pictures seem like caricatures, while others were utterly unrecognizable. Oh, such costumes! The ear-rasping shirt collars, and huge, choking stocks! The swallow-tailed, horrid looking coats! The long waists and bodices! The queer, tight sleeves, that made the prettiest arm look taperless! Such unbecoming caps, and tucks, and frills, and puckers! Is it possible that our present neat and becoming attire will look thus, a decade hence? And then the attitudes! Oh, dear! One looked involuntarily at the shoulders of the sitters to see sticking above them the board to which they must have been lashed, before allowed by the artist to have their pictures taken. We imagined we could hear his orders—"Heads up, eyes straight, elbows square, hands stiff, don't stir a muscle, one, two, three—ready." Some of the pictures were pretty, though. We enjoyed seeing our matrons, as they were in the first flush of womanly beauty. And our companions too; now stalwart, bearded young men, and buxom, graceful, young women. How odd it seemed to see them represented in rosy infancy, or in the charming adolescence of smooth, round-faced boyhood and shy, demure girlhood.

—Some of us thought when the Community table was first started, we should have to forego many favorite little dishes and tit-bits to be found on smaller boards. I recollect hearing one woman say, she never expected to have the nice preserves again which had been the pride of her former housekeeping. The shortness of our means, together with lack of experience in those days, contributed perhaps to foster the idea that the quality of food must suffer in being prepared on so large a scale as Communism requires. But later experience has dispelled this idea. Science is the handmaid of co-operation, and both together have furnished our table with preserved fruits in abundance, variety and flavor

far exceeding what any of us had in old-fashioned housekeeping. "But," said a late visitor, "you must have to give up hot, buckwheat cakes. You can't have them, all of you, right off the griddle." Indeed, we do. Nobody can be more fastidious than our folks in that respect. Our breakfast being served from half-past six to eight o'clock, you will not often find more than forty persons waiting at once; and with two large griddles on the range, taking ten or twelve cakes apiece, two or three women pouring and turning, two or three waiters catching and running, you may be sure every body gets his cake hot. And now comes the nub of what we took our pen to tell—something which may be for the benefit of other large tables. Until lately the weight of the griddles (cast-iron, square and flat) has made it a job to turn them end for end, as is sometimes necessary in order to keep an even heat. But the invention of the kitchen man has come to our relief with a circular griddle, not resting flat on the range, but having a slight swell or button in the center, forming a pivot on which it balances and turns with the greatest ease. So goes on the elimination of drudgery in the Community kitchen.

#### WILLOW-PLACE.

—One of our pet Jacobin doves is dead. We did have a pair of them (with pretty brown feathers, and a unique ruff around their necks), which had become so tame and confiding, as to come to the door every day to pick up the crumbs that were thrown to them, apparently forgetting that they had an enemy in the world. Our black cat would creep up and spring at them at times, but they seemed to think it was all done for play, and learned not to fear her. But alas! such easy prey became irresistible to puss, and Christmas day she fell upon the unsuspecting dove with claw and tooth, anticipating the taxidermist, who had thought to enrich his cabinet at some future day with the Jacobin pair. It is reported that the black cat did not long survive her victim, but the particulars of this *cat-astrophe* have not transpired.

#### WOMEN AS BOOK-KEEPERS.

BOOK-KEEPING, as an art, is a very ancient institution. The keeping of accounts between persons began at a time so very remote that history has failed to make any record of its origin. And as a science, book-keeping by the "Italian method" or "double-entry," is also of great antiquity. The first treatise on the subject was written by Luca de Bargo, and published at Venice in 1495. The first German treatise on book-keeping was published at Nuremberg in 1531. In 1543, Hugh Oldcastle produced at London what he called, "a profitable treatise to learn to knowe the good order of the keyping of the famousse recoynge, called in Latin, *Dare et habere*, and in Englyshe, Debitour and Creditour." In 1652 a work on double-entry appeared in France. In 1789 Benjamin Booth modified the system, introduced many valuable improvements, and gave to the world the first and best work extant on the modern practice of monthly journalizing, under the title of "A Complete System of Book-keeping," giving an improved mode of double-entry, comprising a series of transactions as they naturally occur in actual business. During the present century there have been quite a number of treatises published, on the double-entry system, with trifling modifications and improvements.

Every transaction in business, being virtually a transfer between two accounts, must be entered to the debit of one, and to the credit of the other. These two balancing entries are finally made in the ledger, and comprise all that is scientific in the system of double-entry.

Few persons are aware, probably, of the value of accurate book-keeping, to the business world. Without a system both scientific and reliable, extensive and complex operations in trade would lead to interminable perplexities and interruptions. The office of book-keeper in all large, commercial establishments, is one of great responsibility, and is also exceedingly onerous. Reliable accountants are, therefore,

usually prized very highly. It is found, however, that continuous application of the mind to a business so completely concentrated as the keeping of books, taxes the nervous system very heavily, and young men, not unfrequently, find themselves confronting the question of either a broken down constitution, or an abandonment of their calling. But in the Onelda Community, book-keeping, although carried on extensively and scientifically, is a promoter rather than a destroyer of health, and is also an auxiliary to our educational department. Without any preconceived plan on the subject, circumstances have brought about a system of rotation in the office of book-keeping.

It is now about sixteen years since the O. C. adopted the double-entry system of account-keeping. At that time, there were but one or two persons in the family who possessed any practical knowledge whatever of its scientific method; but an enthusiasm to master the art, on the part of some of the young men, proved a germ that has since produced an abundant harvest of efficient accountants. At the present time we have no less than ten men (mostly young), and six young women, all of whom are experts in the art of book-keeping. For the past few years the O. C. accounts including the banking business, have been almost exclusively in the hands of young women. And for the encouragement of those who wish for women, equal freedom with men to engage in trades and professions, we can say that the O. C. women make excellent accountants; they are quick to comprehend, prompt in execution, patient, faithful, and accurate in details. Practically, our counting-room, with its numerous and somewhat complicated businesses, serves the purpose of a "Commercial College" for women. Every year, two or more of our young girls enter the business office as assistants, with the view of graduating as accomplished book-keepers qualified to take charge of the books of any banking house, manufacturing establishment, or commercial business of any description.

In thus distributing the onerous labor and heavy responsibilities of accurate account-keeping among half a dozen or more competent persons, the tax of hard labor on each is so light as to make the business attractive as well as educational. Brain work, when not continued too long, and when the mind is free from perplexing cares and anxieties, is decidedly healthy employment for the young, and well calculated to invigorate the nervous system, and general health.

Moreover, by placing our accounts in charge of the O. C. women, they become fully conversant with the entire income and outgoes of our earnings, and, consequently, are qualified to co-operate understandingly and efficiently with their brothers in everything that pertains to financial matters. And, it may be asked, why should it be otherwise? They are equal partners with them in every Community interest and enterprise.

Not only are the women of the O. C. proving themselves good, reliable accountants, but they are developing both mechanical and commercial talents not inferior to those of men. The fact is, the question of sex, in any invidious or foolish sense, does not enter our minds when choosing persons for responsible positions, but simply that of ability and fitness for the office. And we can appropriately use the scripture language of the great Apostle, and say, In Communism, "there is neither Jew nor Greek, there is neither bond nor free, there is neither *male* nor *female*"; for ye are all one in" the Communistic spirit.

G. C.

#### "HISTORY OF AMERICAN SOCIALISMS."

The English publishers of this book are Messrs. Trubner & Co., Paternoster Row, England. American publishers, Messrs. J. B. Lippincott & Co., Philadelphia.

#### NOTICES OF THE PRESS.

[From a Review in the N. Y. Weekly Times.]

HISTORY OF AMERICAN SOCIALISMS by JOHN HUMPHREY NOYES. Few books more interesting than this have been published in this country. Socialism,

indeed, under its various names and shifting aspects, is one of the subjects that seems almost as attractive to those who sympathize with, as to those who oppose it, and Mr. Noyes's history has the advantage of dealing in a vigorous and lucid style with what is itself of intrinsic interest. As some of our readers may not know, the author is the founder of the celebrated Oneida Community. He was born at Brattleboro, Vt., in 1811, went through an academical course, studied law and divinity at Andover and New Haven; was greatly affected by what was known as the Finney Revival, in 1831; studied the Bible with much anxiety, which, with the instructions of teachers in whom he had confidence, "soon landed him in a new experience and new views of the way of salvation, which took the name of Perfectionism," in February, 1834. The next twelve years he passed in studying and teaching salvation from sin. Relatives and others who sympathized with his teachings gradually gathered around him. When the Fourier excitement arose, this infant Community observed it from afar and read the *Harbinger* and the *Present*, and watched the movement with interest, but retained "their position as simple believers in Christianity," and steadfastly criticised Fourierism. They acknowledged receiving a great impulse from Brook Farm; and the Oneida Community, in Mr. Noyes' words, really issued from a conjunction between the revivalism of Orthodoxy and the socialism of Unitarianism. After the fire at Brook Farm and the subsequent breaking up of that Community, the Oneida Society seems to have been ushered into strong and abiding life, and to have taken the first steps toward that flourishing material condition that distinguishes it at this day.

We mention these facts as preliminary to an examination of Mr. Noyes' book, chiefly because they throw strong light upon the spirit if not on the method of treatment of its author. The failure of other similar Communities, Mr. Noyes attributes to the absence of the religious element in their theory and practice; the success of the Oneida Community he attributes to the presence and recognition of that element. Undoubtedly the logic of facts to a certain extent is on his side, and it is natural he should give a favorable account of the society of which he was the parent and is still the chief. Mr. Noyes has been largely indebted, in the preparation of his history, to the hitherto unpublished collection of a Scotchman, named A. J. Macdonald, who intended to make a book much like the one in hand. Macdonald was a printer and a disciple of Owen's, who came to this country somewhere about 1840. In our author's words, "he gathered a huge mass of materials, wrote his preface and then died in New York of the cholera." His manuscript described sixty-nine associative experiments, beginning with Brook Farm and ending with the Shakers, and contained notices of prominent Socialists, such as Owen, Fourier, Frances Wright and others. Mr. Noyes has made use of these data, but there is plenty of evidence that, at least in a literary and intellectual point of view, he is much better fitted to be the historian of American Socialism than was Macdonald.

The first definite and considerable Socialist experiment in this country was the celebrated one made under the auspices of Robert Owen, at New Harmony. There was a family of 900 souls, settled on a farm of 30,000 acres. The attempt failed, as did several smaller imitations of it. But the son of the projector, Robert Dale Owen, and that remarkable woman, Frances Wright, traveled up and down the country, speaking and writing and keeping alive the agitation. This was the first great wave of Communism. The second came later, in 1842, when Albert Brisbane appeared as what Mr. Noyes calls "a cosmopolitan apostle" of the Fourier movement, while the New York *Tribune* was its organ. The two waves, or movements, called respectively by our author Owenism and Fourierism, are not, as he says, to be thought of as heterogeneous and separate. "Their partisans maintained theoretical opposition to each other; but, after all, the main idea of both was the enlargement of home—the extension of family union beyond the little man-and-wife circle to large cor-

porations." However either or both may have failed, and whether that failure be temporary or permanent, their influence is still felt, and will continue to be felt.

"As a man who has passed through a series of passionate excitements is never the same being afterward, so we insist that these socialistic paroxysms have changed the heart of the nation, and that a yearning towards social reconstruction has become a part of the continuous, permanent, inner experience of the American people. The communities and phalanxes died almost as soon as they were born, and are now almost forgotten. But the spirit of socialism remains in the life of the nation. It was discouraged and cast down by the failures of 1828 and 1846, and thus it learned salutary caution and self-control. But it lives still, as a hope watching for the morning, in thousands and perhaps millions who never took part in any of the experiments, and who are neither Owenites nor Fourierites, but simply socialists without theory—believers in the possibility of a scientific and heavenly reconstruction of society."

Mr. Noyes points out the difference between the Owenites and Fourierites—the Revivalists and Socialists—the Bible men and the Liberals or Infidels—with remarkable discrimination and vigor. It is difficult to convey an intelligible impression in a few paragraphs of what is given in many pages. We may say, however, that Mr. Noyes thinks the Revivalists and Socialists were, in truth, reciprocally necessary to each other, and that each failed for want of the knowledge of this fact and the practice that should have flowed from it. "The Revivalists failed for want of regeneration of society, and the Socialists failed for want of regeneration of the heart." "The moan of Macdonald was that, after seeing the stern reality of the experiments, he lost hope and was obliged to confess that he had 'imagined mankind better than they are.' This was the final confession of the leaders in the associative experiments generally, from Owen to the last of the Fourierites; and this confession means that Socialism needed for its complement regeneration of the heart, and behold, this is Revivalism!"

As a practical corollary to the socialistic problem, and also as a specimen of Macdonald's manner, we quote his remarks on the failure of the experiment of Owen, whose ardent disciple the Scotchman had ever been:

"Mr. Owen said he wanted honesty of purpose and he got dishonesty. He wanted temperance, and instead, he was continually troubled with the intemperate. He wanted industry, and he found idleness. He wanted cleanliness, and he found dirt. He wanted carefulness, and he found waste. He wanted to find desire for knowledge, but he found apathy. He wanted the principles of the formation of character understood, and he found them misunderstood. He wanted these good qualities combined in one and all the individuals of the Community, but he could not find them; neither could he find those who were self-sacrificing and enduring enough to prepare and educate their children to possess these qualities. Thus it was proved that his principles were either entirely erroneous, or much in advance of the age in which he promulgated them. He seems to have forgotten that if one and all the thousand persons assembled there had possessed the qualities which he wished them to possess, there would have been no necessity for his vain exertions to form a community; because there would of necessity be brotherly love, charity, industry and plenty. We want no more than these; and if this is the material to form communities of, and we cannot find it, we cannot form communities; and if we cannot find parents who are ready and willing to educate their children to give them these qualities for a community life, then what hope is there of communism in the future?"

This passage, profoundly significant as it is of the frequent width of the gulf between theory and practice, renders much that follows it in this curious volume clear and intelligible. The reader will here find, for example, massed together many familiar

names—names that have since become famous in literature, art, journalism, politics—of men who gave their early energy and enthusiasm to the support of Socialism, and who placed on record their convictions that the movements which they then assisted to bring about were destined to produce effects as immediate and permanent as they were economically sound and morally right. We have no reason to doubt their sincerity; but the practical abandonment by these once reformers of the doctrines they formerly so vehemently professed, argues that their experience had taught them wisdom, and that the knowledge of human nature denied in youth had been attained by them in maturer years. There is nothing in this of which to be ashamed. On the contrary, the spirit of self-sacrifice which led clever young men, who had been entirely obscure before, to make themselves conspicuous in a movement which many people thought ridiculous and most people looked to see, that worst thing in American eyes, a failure, was no doubt commendable in a high degree; and their subsequent defection, when no further advantage could accrue from adhering to the declining cause was no doubt as creditable to their discretion as their previous action had been to their moral courage.

Whatever may have been the motives of individuals who have espoused or fallen away from these peculiar doctrines, and however prejudice may have been excited against them by certain not necessarily inseparable adjuncts, it is idle to deny that the associative principle correctly applied must be wise and profitable. Every corporation and joint-stock company bears witness to this, and the only question is as to how far the same plan can be utilized so as to benefit greater numbers and to include a greater number of enterprises. The fact that in attempting this on a greater or lesser scale, infringements have been made on subsisting domestic relations, and that much violent prejudice has thereby been engendered, does not of necessity vitiate the force of the industrial laws whose recognition constitutes the basis of such societies. No questions call more imperatively for candid examination than those whose true meaning has been obscured by adventitious issues. We do not know that we should do any good by following Mr. Noyes into his exceedingly eloquent and able, but, as it seems to us, lamentably mistaken defence of the peculiar system that constitutes the most striking characteristic of the Community over which he presides. Those who sympathize with him will hardly be alienated by opposing arguments, and those who do not, require no counteracting panacea. It may be observed, however, that if we were to suppose modern society to be framed like the Oneida Community, and some reformer were to propose the actually existing monogamic system by way of change, most of Mr. Noyes' reasonings would be still more convincing in favor of it than they now are in behalf of the existing Oneida system. Mr. Lock's saying would moreover be no less applicable to such a hypothetical state of things than it now is—that error is not the better for being common, nor truth the worse for having lain neglected.

[From a Review in the *Independent*.]

THE HISTORY OF AMERICAN SOCIALISM, by JOHN HUMPHREY NOYES, is a remarkable book both in its subject-matter and in its treatment. It is the first and only attempt, with which we are acquainted, to give a history of the American socialistic movement—a movement the importance of which has been as much underrated by its foes as it has been over-valued by its friends. The book has in reality two authors. Though the name of but one is upon the title-page, full credit is given to the other in the introduction. Mr. A. J. Macdonald, a wanderer, a sort of literary monomaniac, we should judge from Mr. Noyes' description of him is responsible for the materials. He spent something like twelve years in their accumulation. An enthusiastic socialist at the beginning, a saddened and disheartened socialist at the close, he visited in person a large majority of living communities and the graves of many that were dead, and by correspondence acquired detailed information as to others. This work done, he died, unable

to use to any advantage the elaborate accumulation of these years of patient research.

Ten years later this mass of material fell into the hands of Mr. Noyes—or, rather, was hunted up by him. Out of it, and out of his own personal knowledge concerning a movement with certain phases of which he has been identified, he has undertaken to construct this volume. He traces its history in detail from its origin under Robert Owen, in 1828, to the present day. Giving a separate chapter to each important organization, he tells the story of New Harmony, of Brook Farm, of the various Phalanxes, and of the Oneida Community, of which latter organization he is a leading member.

Looked at from a purely literary point of view, the work is well done. Mr. Macdonald was an indefatigable collector. Mr. Noyes is a philosophical thinker, and a successful arranger of material. A hearty believer in socialism, in what we deem its very worst form—a form which utterly disowns marriage, and makes wife and children as well as goods and chattels common property—a form which boldly asserts that “*there is no intrinsic difference between property in persons and property in things*”—he yet writes with a philosophic calmness and moderation which surprises us. He recognizes the failures of socialism as a practical experiment. He undertakes to point out the specific errors, and to hint at the road to success. It is hardly necessary for us to say that, in our opinion, success, as he depicts it, can only be achieved by obliterating the human instinct, and destroying the strongest as it is the most fundamental institution of mankind—the family.

However attractive the family of socialism may be, it can never be other than a sorry substitute for the family of the individual. A single sentence from the report of the “Nashoba” trustees is itself the strongest testimony against the practicability, or even the desirability of socialistic associations. “That which produces in the world only commonplace jealousies and every-day squabbles is sufficient to destroy a community.” Nevertheless, those who agree with us that popular errors always have an admixture of truth, and the blindest pointing a real game whose scent it is worth the philosopher’s while to follow up, will also agree that the socialistic movement is well worth study by those who least feel inclined to participate in it. Such students of social science will find in Mr. Noyes’s book altogether the best, if not the only, historical compend on the subject. In fact, the book and its author are themselves psychological studies. One reads with amazement a work so thoroughly and apparently so sincerely religious, written by one whose religious convictions lead him to demand a communism not only of property but of love. One reads with surprise these pages, written by one who not only was educated under Taylor and Finney, not only was in his earlier years a revivalist, but is a revivalist still, commends strongly the revival movement, and insists that the regeneration of the individual must precede the regeneration of society, and that “holiness” is the precursor and necessary condition of the successful maintenance of “free-love.” In fact, the moral of his history—and it is one which he seems successfully to maintain—is this: that socialism without religion is always a failure; that those socialistic communities which have had a decided religious faith and impulse, and which, acting under it, have abolished marriage, have alone succeeded.

It is worthy of remark (will the New York *Herald* please take notice?) that of the long list of associations given in this volume, three only were located in New England; and these all respected the family and maintained intact the marriage relation. So little truth is there in the oft-repeated assertion that Fourierism, Owenism, Socialism, and Free Love are indigenous to Puritan soil. They are all foreign importations. None of them were able to survive the bracing atmosphere of New England, where nothing is held more sacred than the family—except the individual.

[From the Philadelphia *Morning Post*.]

THE HISTORY OF AMERICAN SOCIALISMS, by JOHN HUMPHREY NOYES, just published by J. B. LIPPIN-

COTT & Co., is a work at once curious and interesting. It does not pretend to be more than a study, but it presents facts clearly, briefly and well arranged, and cannot fail to interest any one who cares to observe the progress and influence of these movements. One of the longest-lived and most interesting of the associations—“The Brook Farm”—is most tersely told. As yet the story of this enterprise has never been properly narrated, and except for the “Blithedale Romance,” literature is almost ignorant of it. Hawthorne was in no manner a historian. He neither tells the story of the objects, nor the success of the society, but simply from the situations, the dramatic possibilities of the circumstances, drew material for one of the few, certainly one of the best romances we have. There is, however, that subtle air of unreality, of poetic instability, that does injustice to a society whose vitality kept it alive for six or seven years, and where the most unpractical gave time and thought to the menial duties of life and tried to make manual labor go as a fellow in harness with intellectual culture. As Mr. Noyes says, we want a history of Brook Farm from some one of the associates, the story of their daily lives, how they worked and the influence they had on each other, not so much, however, for the sake of the enterprise, but for that of the people who engaged in it, and whose influence on our literature has been and is so powerful. But although this work is necessarily brief upon all the eighty-one different associations, the statistics and objects are well-told, and the reading public are under obligations to Mr. Noyes and A. J. Macdonald, whose material for a similar work he has used, for the labor they have expended.

## THE SOCIAL PROBLEM.

From an editorial in the *N. Y. World*, of Jan. 8th.

### THE MURDERS OF THE WEEK.

The dreary record of violent crimes which it has been the duty of the press for the past few days to make, has been an astonishing one in point of numbers, certainly. And its excess in this regard has already excited attention and comment. But there are other aspects in which it is even more calculated to give us pause. The three most notable murders of the week, so eventful in that kind, have been the triple murder by Buckhout in Tarrytown on Saturday, the murder and suicide by Baumann in Elizabeth street on Sunday night, and the murder of Logan by Dunn in Houston street on Wednesday morning.

These murders were clearly all born of the passion of jealousy. In the only one of them that remains in the least mysterious, the murder and suicide by Baumann, this much is clear—that the murder was vindictive and the suicide frantic.

In the other two cases, there is no doubt Mr. Buckhout killed Mrs. Buckhout for suspected infidelity to him, and also spitefully slaughtered two neighbors, father and son, because they might, could, would, or should have been partakers of her dereliction. And the final cause of the killing of Mr. Logan by Mr. Dunn undoubtedly was, that a woman who had formerly enjoyed unwedded bliss with Mr. Dunn, had subsequently transferred the immoral happiness of her society to Mr. Logan.

The common motive of these murders was equally respectable in all of them. That is to say, it deserved no respect at all in any. Jealousy, as such, is no more respectable a passion than avarice, as such. The law allows for it so far as to say, that if a man finds another attempting to violate the honor of his wife he may kill him, just as it says that if he finds another attempting to rob him of his goods he may kill him. But allowing so much for protection, it allows nothing for revenge. After the seduction or the robbery is accomplished, and so the injury is irreparable, it is mere murder for a man to kill either the seducer or the burglar. Neither passion is considered commendable by any but a few maudlin people. The man who has disciplined all his passions into the control of his reason is the admirable man. The man who allows any of his passions to get the better of his reason is the unadmirable

man. When he allows them to hurry him into homicide, he becomes a detestable man. The passion is the same, in wedlock or out of it. Who shall say that Buckhout, who killed his wife, is any the less a brute on that account than Baumann, who only killed his mistress, or than the human wolf Dunn, who killed another human wolf on the ground that a she-wolf preferred the society of the other wolf to his? In all these cases the same enormous egotism and the same beastly revenge appear as the springs of the crime. The egotist Baumann seems to have hated his mistress because she was—not the cause, for the cause was in himself—but the occasion of his public disgrace, and to have determined upon so shooting her as to blend and blacken her memory with his own. The egotist Dunn shot the egotist Logan because they had an insatiable and irreconcilable appetite for the same putrid morsel. And the egotist Buckhout, after shamefully maltreating his wife, shot her upon a suspicion which seems to have been unfounded, and which certainly had no better foundation with regard to the two men whom he murdered with her, and on account of whom he professed to murder her, than with innumerable others. If he had attempted to vindicate his “honor” upon all the persons whom he had accused of violating it, he would have depopulated a neighborhood.

The moral to be drawn from all these murders is the same. There is a notion pervading the general, and, therefore, the juryman mind, that a man’s selfishness, which on other points is to be repressed for the general good, is on this point to have full sway, and that revenge is somehow a more respectable thing when its victim is an adulterer than when he is a thief or a murderer. This feeling has naturally gone beyond wedlock, within the bonds of which juries have hitherto confined it, and has impelled Baumann to murder his mistress, and Dunn to kill Logan for winning from him the cheap affections of a prostitute. Not that the killing of Logan is at all to be deprecated, except in that it was extrajudicially effected; and if his death should bring about the hanging of the other bandit who killed him, it would be a subject for double felicitation. It will serve a purpose, also, if it shall show, so that the wayfaring man, though a juror, shall not mistake it, that the spirit which impelled the wild beast Dunn is the same spirit which has impelled all the marital murderers. It is in all cases the same sheer, selfish, brutal passion. The Sickleses and Coles and McFarlands and Buckhouts and Baumans and Duns are all on the same moral level, wedded or unwedded. It is a scandal upon public justice that any of them should have been let go free, and it will be a still graver scandal if any of them who are now in custody, or who may hereafter be captured shall escape the terrors of the law.

The *Atlantic Monthly* for January, in an article entitled “*The woman Thou gavest with me*,” has the following:

“I am persuaded, for my own part, that the only hope of good men like President Woolsey, who cherish purity and order in the sexual relations, and are, therefore, utterly bewildered by any present outlook in that direction, is in looking forwards, not backwards. These great ends are to be promoted, not by any legislation whatever, but only by the increased energy and diffusion of the social sentiment. The inappreciable value of ritual marriage, consists in its having furnished the sole guarantee of the family unity, which is the indispensable germ in its turn, of that eventual unity of the race, which we call by the name of society. If then, as all our divorce legislation proves, the marriage tie is losing the literal sanctity which once hallowed it, it can only be because the isolated family sentiment is providentially dying out, or giving place to a sentiment more spiritual, which, is that of the associated family; in which case we are entitled, and even bound to hope that whatever ritual sanctity may be lost to marriage will be made up to it in real sanctity. No divine institution can ever be enfeebled from without, but only from within, that is, by surviving its uses; so that if, as all signs show, the family bond is really dissolv-

ing, we may be sure that it is doing so, only through the access of a *larger* family spirit in men; that is, by the gathering instinct of a family unity among us, large enough at last to house all mankind. And when this unity becomes avouched in appropriate institutions, we need have no fear that the relations of the sexes, now so degraded, will not become elevated out of the dust of man's contempt."

#### ITEMS.

THE Cuban insurgents claim four decisive victories over the Spanish troops, in the jurisdiction of Santiago.

NEGOTIATIONS are in progress, for the consolidation of the Anglo-American and French cable companies.

LAND in England, the property of the late Geo. Peabody, has been seized by the crown, on the ground that deceased was an alien.

THE office of the *Marsellaise* has been seized by order of the government and the arraignment of M. Rochefort is demanded, for inciting disorder, violence, etc.

ANOTHER gold excitement has been started in Montana Territory. Deposits of gold are said to have been discovered on Cedar Creek, surpassing anything that has been found in California.

PRESIDENT GRANT has vetoed a bill for the extension of a patent to Rollin White on the ground that he considered \$71,000, which White had made on his patent, sufficient remuneration for his invention.

THE President has sent several treaties to Congress relating to the purchase and annexation of St. Domingo. Doubts are expressed as to whether the people of St. Domingo will ratify the action of their President in this matter.

It is understood at Washington that Secretary Boutwell approves of the bill reported by Senator Sherman, increasing the national bank circulation \$45,000,000, and retiring the same amount of three per cent certificates: also that section in the bill which allows national banks to be established on a gold basis.

THE Legislature of Vermont has exempted from taxation, during the next five years, all manufacturing establishments hereafter to be erected in that State, and all the capital and machinery used in operating them, and also the capital and machinery put into buildings already erected, but not now used for manufacturing purposes, whenever the capital used amounts to one thousand dollars or more.

SINCE the Queen of Madagascar embraced Christianity, the idol heretofore worshiped has been committed to the flames; and notwithstanding the superstitious belief of the people, that because it was a god it would not burn, they soon found themselves in search of an object more worthy their devotion. The Queen intends to send them her teachers of christianity.

ONE of the latest sensations in New York city is the abduction of a young lady by her pastor, Rev. Horace Cooke of the Seventh-st. Methodist Episcopal church, and later still, her return to her parents with a declaration by the Rev. gentleman that, although their intention was at first criminal, he had compunctions of conscience and returned her to her parents "as pure as snow."

MUCH excitement has been created in Paris by the shooting of M. Victor Noir by Prince Pierre Bonaparte, cousin to the Emperor. M. Fouvillie and M. Victor Noir, two of the editors of the *Marsellaise*, the revolutionary organ of M. Rochefort, called at the Prince's residence, in reference to a challenge sent by him to M. Rochefort, when an altercation ensued in which M. Victor Noir met his death at the hands of the Prince, who immediately delivered himself to the police. M. Victor Noir was buried at Neuilly, and his funeral was the occasion of much excitement. One hundred thousand people assembled in the neighborhood of his late residence. At the cemetery there were frequent shouts of "*Vive la Republique*," and the "*Marsellaise*" was repeatedly sung by the people. Troops were massed in Paris, but no serious collision occurred.

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THE Hon. P. Sheldon Root was seized with an attack of apoplexy soon after midnight on Wednesday, and died at two o'clock Thursday morning.

## Announcements:

### THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 302. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

#### WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 26. Business, Manufactures.

#### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, Job Printing, and Manufacturing.

#### SPECIAL NOTICE.

The O. C., and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

#### ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

### STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

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All kinds of agricultural, machine, and light castings on hand or made to order.

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Machine Twist, and Ribbons of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

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The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of price named. Address, Oneida Community, Oneida, N. Y.

### PUBLICATIONS,

HAND-BOOK OF THE ONEIDA COMMUNITY; with a sketch of its Founder, and an outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$3.50 per dozen.

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